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Greek grammar rules  
drawn up for the use of  
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# GREEK GRAMMAR RULES

DRAWN UP FOR THE USE OF  
HARROW SCHOOL.

BY  
FREDERIC W. FARRAR, D.D. F.R.S.  
RECTOR OF ST. MARGARET'S, CANON OF WESTMINSTER,  
AND CHAPLAIN-IN-ORDINARY TO THE QUEEN.

Κρείττον γάρ που σμικρὸν εὖ ἡ πολὺ μη ἵκανως περάναι,  
Πλάτων. Θεοίτ.

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## GREEK GRAMMAR RULES.

The most necessary and important rules of Greek Syntax are here very briefly stated. Although they are presented in such small compass, yet any boy who takes the trouble to *master* them will have laid a secure foundation for future attainments in scholarship. In a 'Brief Greek Syntax' recently published, I have rendered more complete and systematic assistance to young scholars, and have furnished a large number of illustrations and explanations.

F. W. F.

### THE ARTICLE. (Τὸ Ἀρθρόν.)

1. I. The Article was originally (α) a demonstrative pronoun, which also served as (β) a personal pronoun, and (γ) as a relative:  
(α) φθίσει σε τὸ σὸν μένος, *that* courage of thine will ruin thee. | (β) ἦν ἐγώ ὁ λύσω, *her* I will not set free.—Hom.  
(γ) διτάρῃ μάστρῳ τῷ Αρεῖ φλεξεῖ, with the double whip *which* Ares loves.—ESCH.  
So in German, *Der* Mensch *den* ich befreundete, *der* hat's gethan, *the man whom* I befriended *he* has done it—CLYDE.
2. II. The Article distinguishes the subject from the predicate, which latter does not generally take the Article; as,  
νὺξ ηἱ μέρα ἐγένετο, the day was turned into *night*. | Θεος ἦν ὁ Λόγος, the Word was God.
3. III. 'The good man' (and every similar collocation of the Article, Adjective, and Substantive) is put in Greek in *the same order as in English*:

οἱ ἀγαθοὶ ἀρθρωτος [or, with the Article repeated, οἱ ἀρθρωτοι ἀρθρωτοι].

If the Adjective is placed *first* or *last* it is not an epithet ('the good man'), but a *predicate*; as,  
οἱ ἀρθρωτοι ἀγαθοὶ, } the man (is) good.  
ἀγαθοὶ οἱ ἀρθρωτοι, } the words spoken were *false*.  
οἱ λόγοι φανεῖται δίκαιοιον, the penalty they paid was *two-fold*.  
καλοὶ οἱ ξενοι τοις φίλοις, it is *les yeux beaux*.

island; and ἐπὶ τῷ διποτάρῳ ὅπει = on the highest mountain; but ἐπὶ ἀσποτῷ τῷ ὅπει = on the highest part of the mountain. And similarly in all cases.

6. N.B. i. The Article must not immediately precede οὐτος, λέγος, οὐδες, ξαστος, ξαρισπος, οὐμφας, άμφορεος :

This man = οὐρος ὁ ἀρθωπος. | This sentiment = ἡδε ἡ γνώμη, &c.

When οὐτος, ἑταῖρος, &c. are used with a substantive which is *without* the article, they are in *opposition*; as, τοῦτῳ παραδεγματι χρώμενος, using this as an example.

7. ii.  $\left. \begin{array}{l} \text{αὐτὸς ὁ ἀνθρωπος,} \\ \text{or, ὁ ἀνθρωπος αὐτος,} \end{array} \right\} = \text{the man himself;}$

but, ὁ αὐτὸς ἀνθρωπος = the same man : αὐτος, preceded by the article, always means *the same*; (αὐτός, αὐτή, αὐτόν or ταῦτον = ὁ αὐτός, ἡ αὐτή, τὸ αὐτό).

8. iii. My friend = ὁ ἔμπας φίλος or ὁ φίλος μου; but not ὁ μου φίλος.

The river Euphrates = ὁ Εὐφράτης ποταμός; the promontory of Sunium = το Σούνιον δέπον.

9. iv. The Article is sometimes *distributive*; as, δις τοῦ μηνός, twice each month : sometimes *generic*; as, τὸν γέροντα αἰδεῖσθαι χρῆι, one should honour *an* old man. Notice these phrases: τὰ μὲν . . . τὰ δέ, partly . . . partly; εὐτοῖς-πρωτῶ = *inter primos*; οἱ πάντες, the élite; τῷ δέ = therefore; τῷ δέ = whereas (PLATO).

v. ἀλλοι, others, alii; οἱ ἀλλοι, *the rest*, ceteri : πολλοι, many; οἱ πολλοι, the greater number, *the plebs*.

### CASES. (Πτωσεις.)

10. Of the eight Sanskrit cases Greek has five, and Latin six; the Greek Genitive being also *Ablative*, and the Greek Dative also *Instrumental* and *Locative*.

11. I. The Predicate agrees with the Subject after all Copulative Verbs (i. e. verbs of being, seeming, being called, appointed, &c.); as, καθέρκε βασιεί, he is appointed king. | θεος ὠρομάζετο, he was named a god.

12. II. The GENTIVE expresses *three* main conceptions, to which all its uses may be referred:

1. ABLATION, 'from,' like the Latin *ablative*.
2. PARTITION, 'some of,' or wherever any such conception may be involved.
3. RELATION.

1. Under the notion of *Ablation* fall the Genitives of *a.* cause, *b.* material, *c.* separation, *d.* perception of all kinds (as coming *from* an object); as,  
a. οἴμοι τῆς τύχης, alas for my lot! (cf. the German *Odes Leides*.) | c. ἀπέχομαι σίνω, I abstain *from* wine.  
b. νομισμα ἀργυρίου, a coin of silver. | d. οὐ μήποι πένεοι, not redolent of perfume.

14. 2. Under the notion of *Partition* fall the Genitives of *a. time*, *b. possession*, *c. place*, &c., and *d. all conceptions that imply 'some of'*; as,  
 a. *νυκτὸς καὶ νῆστος*, by night and by day (cf. 'o' nights', &c.).      c. *αυτοῦ*, there: *ποῦ*; where? &c.      Otherwise the genitive of  
 b. *κῆποι Επικούρων*, gardens of Epicurus.  
 c. *τὸν δένδρον καρποῖς*, the tree's fruit.

15. N.B. The Possessive Genitive rarely becomes a *mere epithet*, as in *ἄστρων εὐφόρην*, a night of stars; *χώρων πτεροῦξ*, a wing  
 of snow (cf. 'His cap of *darkness* on his head he placed', &c.).

16. 3. Under the notion of *Relation* fall the Genitives of *a. comparison*, *b. value*, *c. price*, &c.; as,  
 a. *μείζων τοῦ ταρπός*, taller than his father.  
 b. *πόσον τιμᾶται*; how much is it worth?

And those numerous cases in which the Genitive expresses the *object*; as,

δ. *φόβος τῶν πολεμιῶν*, fear of (i. e. *about*) the enemy. (cf. 44).

A large number of its uses may be represented by the English 'with respect to'.

17. N.B. The Genitive Absolute is originally a *causal Genitive*, and is used, as in Latin, in connexion with *Participles*. It is therefore a genitive of *ablation*, and so resembles the Latin Ablative Absolute. It derives its *temporal* and other meanings from the Participle with which it is joined. It is less frequent than the Latin Ablative Absolute, because the Greek possesses past participles active and the Latin does not. Thus *ταῦτα εἰνότες διῆρησεν* would be in Latin *His dicitur*.  
 18. III. THE DATIVE. The fundamental conception of the Dative is *intransposition*. Thus we find it after verbs compounded with *ἐπί*, *σύν*, *ἐπιτί*. Hence it is used for all *accessories* of manner, time, &c., and all *instruments*; it expresses the agent after passive verbs; and generally any person to whom the verb *indirectly* refers, or whose advantage and disadvantage the verbal notion affects.

19. The Dative of place, even in poetry, usually takes *ἐπί*. Accompaniment is usually expressed by *σύν*, except when *ἀπότοις* is used, as *μιάν*  
*ταῦτα αἰτοῖς ἀρδεάται*, a single ship, crew and all.

20. The *Ethic Dative* is a Dative expressive of interest in the subject (*ἴθος*); as,  
*ἀγαθὸς μαρτυρός*, how handsome my grandfather is! (Comp. Quid *mihi* Celsus agit?—Hor. Knock *me* on this door.—SHAKSP. &c.)

#### 21. IV. THE ACCUSATIVE:—

1. The fundamental conception of the Accusative is (*a*) *motion towards*, and therefore (*b*) *extension over space (or time)*; as,  
 a. *ἴκω τῆνδε πόλιν*, I have reached this city.  
 b. *ἀπέξει στάδιον ἑπτά*, it is seven stadia off.

It will be found that there is no use of this case which does not obviously imply these conceptions; viz. the point towards which the action tends, or the *extent* over which it reaches.

Thus it expresses, i. the direct and immediate object of the verb; as, *τύπτω αἰρόν*, I strike *him*; or, ii. defines the extent of the verbal notion; as, *τίττω πλῆγήν*; I strike a *blow*; or, iii. it localises the action of the word with which it is joined; as, *Διγῶ τὴν κεφαλήν*, I ache *as to the head*; *τίττω σικαιώνει*; he is happy *in all respects*; *βοή ἀγαθός*, good *at the war-try*.

(this is called the whole-and-part figure, σχῆμα καθ' οὐν καὶ μέρος) <sup>105</sup>,  
dread tremor pervaded the Trojans, each of them, as to his limbs [in English, 'each

iii. In other instances of the double Accusative, one of them expresses the *external object* affected by the verb, and the other defines its <sup>internal object, or object of the verb.</sup> as in *πάτερ τον θεόν* (see *πάτερ*).

Kύρος στολὴν ἐνέδεσε, he clad Cyrus in a robe.

N.B. Observe in general that the Genitive denotes motion from, or separation; the Dative denotes rest and conjunction; the Accusative denotes motion to, or approach. Thus the Accusative and the Genitive cases are the two opposite poles.

卷之三

Compare *νυκτός, noctū*, during the night (part).  
*νυκτί*, in the night (accessory—when?).  
*νυκτα, noctem, all night long* (extension—how long?).

Compare *πτῶτον πωλεῖται*; at how much do you sell? (price).  
*πτῶσφ φωτεῖται*; for how much do you buy? (instrument).  
*πτῶσσον διατείται*; how much is it worth? (extension).

## PREFPOSITIONS. (ΠΡΕΦΕΣΙΩΝ.)

27. I. Prepositions were originally, like the case-endings, mere *adverbs of place*, used to make the meanings of the case more distinct. Hence, *ἀπό*, 'from', is only joined with a Genitive; *εἰς*, 'in', only with a Dative; *εἰς*, 'into', 'to', only with an Accusative. When they appear to change their meaning with the case which they define, it is, in reality, the *case* which gives the meaning, *not* the Preposition. This fact may be seen most clearly in the use of *παρά*:

THEORY OF POLYMERIZATION 269

Names =  $\{x_1, x_2, \dots, x_n\}$  =  $\{x_1, x_2, \dots, x_n\}$  (i.e. from a *class* of von *de chez*)

$\pi a \rho a \sigma v v = \cdot R \Omega \Omega$  you (i.e. from along side of you)

$\pi_{\alpha\beta} \sigma_{\alpha\beta} \equiv$  hear of by you (i.e. at alongside-of you).  
 $\pi_{\alpha\beta} \sigma_{\alpha\beta} \equiv$  towards you (i.e. towards alongside-of you)

and although she is a woman you will never be a man.

*dia rāvra*, therefore, on this account.

Consequently, *Conjunctive* *Conjunction* implies *material* *subordination* as

20.

εφ', ιππον, on horseback:

—iii) Data implies total intransposition and hence  $\equiv$  close to: as.

implies that juxtaposition; and hence that  $S$  is

οἰκέοντες επί Στρυμόνη, living by the Strymon:

it implies *motion with a view to superposition* ; as

31. Notice the phrases: *ἐπὶ* with Gen.: *ἐπὶ Δαρείον*, in Darius' days; *ἐφ' ἡμέαν*, nostra memoria; *ἐφ' ἐμοῦ*, suā sponte. *ἐπὶ* with Dat.: *ἐπὶ τούτοις*, praterea, besides or 'consequently'; *τὸ ἐπὶ σοὶ*, as far as you can, *quod te penes est*; *ἐπὶ τοῖσι*, on these conditions; *χαρέαν ἐπὶ τῷ*, to rejoice at a thing; *ἐπὶ θηρίῳ* ξέτευαι, to go a hunting. *ἐπὶ* with Acc.: *ἐπὶ ἡμέαν*, down.

32. *Κατά, down.* *λέγειν κατά τινες*, to speak *against* a person.

33. *Μετά, with* (Germ. *mit*). *μετά* with the Gen. = *with*: *μετὰ θεῶν* = *σὺν θεοῖς*; *μετ' ἀληθείας*, with truth.

34. *Μετά, with* (Germ. *mit*). *μετά* with the Gen. = *with* (only in Epic poetry). with the Dat. = among (either of time or place, and in all English senses of the word); as, *μετά* *ταῦτα*, 'after (these things).' And also, 'in quest of': *μεταπέμπομαι τινα*, I *send for* a person.

35. *Παρά, along.* (see above) *ἐλθεῖν προά τινες* = *venire de chez quelqu'un.* *Ἴν πράπει τῷ βασιλεῖ*, he was with the king. *ἀφίκοντο παρὰ Κορινθον*, they came to Cresus.

36. *Πρός, to.* *πρὸς τοῖσιν*, in consequence of this. *[πρὸς σε θεῶν αἰτοῦμαι, per te Deos oro.]* *πρὸς τοῖσιν*, in addition to this.

37. *Ταῦτα, with* reference to this; i. e. *therefore*. *[πρὸς χάραν τινός, for a person's sake.]* The physical and original meaning of *ὑπὸ* as an adverb of place is very distinct:

with the Gen. = motion from *under*: *ὑπὸ πτερῶν σπάσας*, dragging from under wings. with the Dat. = position *under*: *καλῆ ὑπὸ πλατανίστρῳ*, under a fair platanus. with the Acc. = motion to *under*: *ὑπὸ* "Ιανοῦ ὄπρο, sped under (the walls of) Ilium.

*ὑπὸ* with the Gen. is the common way of expressing the cause or agent; as, *κτείνοσθαι ὑπό τινος, μαίνεσθαι ὑπό* *μέθης*, &c.

38. *Τινά* with the Acc. = *about*, or, *just after*; as, *ὑπὸ νύκτα*, sub noctem, about nightfall. [Cf. *Sub hæc*, hereupon.]

39. II. By a very common terseness of expression, called the *constructio prægnans*, a Proposition often implies an entire clause; as, *στᾶσ' ἐξ Οὐλύμπου*, standing (on and looking) *from* Olympus. *Φιλαππος δὲ εἰρηθῇ εἰς Αἴγαρον*, lit. Philip was found *into* Azotus, i. e. was carried *into*, and found *at*.

N.B. i. *ὑπὸ οὗ* = by whom (the agent); *δι' οὗ*, by whose means (instrument); *ἐξ οὗ*, out of which (material); *δι' οὗ*, on account of which (final cause); *πρὸς οὗ*, at whose hands; *ἀφ' οὗ*, starting from whom.

ii. *κτυθὸς σιγησαρ*, day by day, *singulis diebus*. *προθῆμεσσαν*, during the day, *per diem*: also, from day to day, *alternis diebus*.

iii. *ἀρά* (observe the accents) = *ἀναστρέψῃ*, rise! or = oh king! *μέτρα, πάρα, &c. = μέτρεσσι, πάρεσσι, &c.* *περὶ* is a prep., *πέρι* an adv.

40. *ἀναλλωγήν* *πέρι*: account for the accent of *άνα* here.

41. I. *Personal Pronouns.* *Pro*, 1; *σύ*, then. For the third Personal Pronouns, 'he, she, it,' the Attic uses the demonstratives *αὐτός*, *αὐτή*, *αὐτό*, then. For the Aoristive in poetry *νήν* (both sing. and plur.), and *σῆ*, of which the Nom. *τι* is obsolete, is in Attic not personal, but reflexive throughout, 'of himself,' &c.; but in Homer it is demonstrative, and means 'of him,' &c. It *borrowed* for its Nomative *αὐτός*, *-θι*, *-ο-* 'self.'

Thus, *αὐτός*, *-θι*, *-ο-* (in the Nom. only) means 'self', and is reflexive; but all the other cases are demonstrative.—*αὐτοῦ*, of him, &c.

42. II. *Abrōc* when placed first (in the Attic) means 'self'; but all the other cases are demonstrative.—*αὐτοῦ*, of him, &c. The Ionic *αὐτός* is not used in Attic.

*αὐτός*, *αὐτή*, *αὐτό*, of which the Nom. *τι* is obsolete, is in Attic not personal, but reflexive throughout, 'of himself,' &c.; but in Homer it is demonstrative, and means 'of him,' &c. It *borrowed* for its Nomative *αὐτός*, *-θι*, *-ο-* 'self.'

43. II. *οὐτός*—*hic*; *τέκνος*—*ille* or *iste*; *δέ*—*hinc*. 'Οὐτε is used *δειρκέω*, and means 'Io!' [cf. the Italian *questo*, *cotesto*, *quello*.]

44. III. *τοῦτο*—*something preceding, τοῦτο*—*something which follows; as, τοῦτο μέν συ λέγεις, παρ' ἡμῶν δὲ πάτερε τάδε.* So too *τοῦτα*, as *aforsaid, τοῦτα*, as follows. *Οὐτέ*!—*hunc tu! ho there!*

45. IV. *Σὺ* or *πεθόλος* may mean either 'your regret' (subjective) or 'regret for you' (objective). *Εἰς τὴν ἡμὴν ἀράμυνον*, in remembrance of me. (Luke xxii. 19.) 'Ο σὸς νίος, or *οὐ* νίος *σου*; *οὐ* ἡμὸς πατήρ, or *οὐ* πατήρ *μου*. Notice the order, which is invariably preserved.

46. V. *Adjectives &c.* often agree with the Personal Pronoun *understood* from the possessive; as, *ταῦτα δυστήνον κακά*, the woes of me unhappy; [cf. *mea scripta timens*, &c. Hor.]

47. VI. *Αὐτός*—*his*, *ἴαντος*—*his own*; as *μετεπέμψατο τὴν ἐκαρτοῦ θυγαρέα καὶ τὸν παῖδα αιτῆς*, arcessavit suam filiam, *ejusque filium.*

48. VII. The Relative is often attracted into the case of the antecedent; as in *χρῶμαι οἵτινες ἔχω βιβλία* *οἰς* *σον* *αὐτόποτι*, I use the books which I have. *οὐκ ἔραμα οἴσον σον* *αὐτόποτι*, I don't love a person like you

49. VIII. *δέσποις, διπάτρος, αὐτοῖς, &c.* are used for the simple forms (*τις*; *πάτερος*; *ποῖος*; &c.) in dependent questions; as, *τίς ἦν; οὐκ οἶδε τις της πόδας.*

50. IX. *δέσποις* is more indefinite than *ὅτις*. Thus, *ὅτις τινίς φύσιαλός δέ τια τάνθι ὅφη*, there is an eye of justice which (definite) sees all things. But *ἀρετεύθετος πάτης δέσποις εἰς δέσποιν*, every one is a slave who ever has an eye for reputation.

51. X. *a.* *ἅττα* is contracted for *ἅττα*; but *ἅττα* is used for *τινά*, neut. plur. of *τινίς*, some one.

52. XI. In *ἢ* *ἢς*, 'said he,' the relative retains its original demonstrative force. So *ἢς μὲν πινεῖς δέ μεθένε, one* is hungry, *another* drunken.

53. XII. \* *Ἄλλος, alias*, any other; *ἕτερος, alter*, another of two; *οἱ ἄλλοι, ceteri*, the rest; *οἱ ἔτεροι, altera pars*, the opposite party.

54. XIII. The Reflexive and Reciprocal Pronouns are often interchanged; as, *διελεγόμεθα ἡμῖν αὐτοῖς*, we were conversing with ourselves (= with one another; reflexive for reciprocal).

55. XIV. So in English, 'They differ among *one another*' (reciprocal for reflexive).—*SPECTATOR.* Cf. III. iii. *infra*, and cf. IIs *se* batten, *regardent*, &c.

## THE VERB. ("P $\hat{\eta}$ $\mu$ a.)

VOICES

61. A complete Infinitive—*Moon would have and* Tenses, however, every ant must be (it) either past, present, or future, And (it) every not, whether past, present, or future, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [3 x 9 = 9].\*

62. II. Of these *nine* tenses, English has *only* two,—*both of them aorists* (viz. a present aorist, e.g. 'I dine'; and a past aorist, e.g. 'I dined'); Latin has six; and Greek has six; as will be seen by the following easy table, which should be understood and mastered once for all:

Three (finished or) Perfect tenses . . . . .

Present, I have (sc. now) dined, ἐδεῖται, *canaveram*.

Future, I shall have dined [wanting in Greek], *canaverō*.

Past, I was dining, ἐδεῖτο, *canabam*.

Three (unfinished or) Imperfect tenses . . . . .

Present, I am dining, ἐτεῖται, *cano*.

Future, I shall be dining, [wanting both in Greek and Latin].†

Past, I dined, ἐτεῖτο, [wanting in Latin, *canavi* used instead].

Present, I dine, [wanting both in Greek and Latin].

Future, I shall dine, ἐτεῖτο, *canabō*.

N.B. i. *Both* of the only two English tenses, viz. the Aorist present 'I dine,' and the Aorist past 'I dined,' (Greek, ἐδεῖπνα) are wanting in Latin; and the former of them in both Greek and Latin.

ii. Avoid translating an Aorist by *hast*, which is the sign of a *Perfect* tense.

iii. ἐτεῖται, ῥέται, &c. when construed with *perfect accuracy*, are not present-Aorists, 'I dine,' 'I strike,' &c., but present-Imperfects, 'I am dining,' 'I am striking,' &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the πρὸ ὄμματος ποτεῖν).

iv. Some verbs have two forms of the present-Perfect (τέτνυο, τέτνυπα), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intritative; as, ὀλωλά, I am undone; ἔγα, I am broken, &c. Some verbs have two forms of the past-Aorist (ἐτεῖται, ῥέτωτο) of which the second is the older, and is formed from the root. Very few verbs have *both* Aorists or *both* Perfects in use (e.g. τέτνυα is not found in Greek).

v. The Present, Perfect, and Future (ordinarily, but inaccurately, so called) are Primary tenses. Their duals end in *or*, and they are dual augmented. The rest are called *Historian* tenses; their duals end in *ητ*, and they are augmented.

\* This view of the tenses is mainly taken from Mr. F. Whalley Harper's 'Tenses of the Greek Tenses.' It is most easily learned, and can be understood by the youngest, and is invaluable to a right interpretation of the classics of Greek. It is more fully explained in 'A Brief Greek Syntax,' which has been recently published.

† *Present* (continuous), *imperfect* (past), (or the prospective future *τέτνυαι* with the infinitive), are used as substitutes; but *expressions*, formed by the *end* of *auxiliaries* are not, strictly speaking, *tenses*. That is why it is pointed out above that English has *only two* tenses (I dine, I dined), all the others being more *auxiliary compounds*.

‡ Accordingly they should be called Present-Imperfect, Present-Perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are *three* present, *three* past, and *three* future-tenses.

USE OF THE PENS.

68. I. Distinguish carefully between Imperfect and Aorist tenses, when (as is *very often* the case) they occur in the same passage : *Imperfect* denote *continuous*, Aorists denote *instant* or *single acts* ; as,

χαλεπὸν τὸ ποτεῖν, τὸ δὲ κελευσταράδον, to give an order is easy, to *carry it out* difficult.  
ο ποτεῖς ποιῆσαντο, what you are *about*, do at once.

κατενόησον καὶ εἶδον, I began to distinguish, and *saw*.  
ἔβαδιζομεν καὶ κατελαθομεν, we were *walking*, and *overtook*.  
ἀνωλαύξε καὶ κατῆσε, she raised her voice, and *began to sing*  
μὴ τύπτε, don't be *striking*; μὴ τύψης, don't *strike*.

69. II. 1. The Historic Present is used (graphically) of past events ; and is regularly employed with verbs of which the *effects* continue: *ηκα* οἰχομαι, ἀκούω, φέρω, τυκω, &c. ; as,

ἄρτι μαυθάω, I have recently learnt; εἰ πονάκουεται, if perchance you have heard.  
ἀπαγγέλλετε Αριεψ ὅτι ἡμεῖς νεώμεν βασάνεται, tell Arietus that we have *conquered* the great king.

2. Both the present and imperfect sometimes imply an attempt (*conatus rei efficienda*) ; as,

σὺ μου νίντεις τοις πόδας; (John xiii. 6), Dost Thou mean to *wash my feet*?  
ο δὲ Ιωάννης διεκάλυψε αὐτὸν (Matt. iii. 14), John tried to *prevent him*.  
ἔκαρεχόρετα εἰρηκένα, he tried to *back out of his words*.—THUC. iv. 28.

70. III. The Aorist is the *ordinary* tense of narration both in Greek and English. Hence it is used in proverbs, &c. (*gnomic Aorist*) ; as, πολλὰ ἔπεσεν παρὰ τὴν γνώμην, many things *fall out* contrary to expectation.

As Greek has no *present*-Aorist, it sometimes uses the *past*-Aorist for it: thus ἐπέβησα=I praise; ἀπέτρυσα, I loathe; ἐθαύμασα, I wonder, &c. The greater *indirectness* thus given to these personal statements suited the temperament of Greeks, ‘ *qui amant omnia dubitantius loqui* ’.

71. IV. The Perfect is really a present-Perfect (I have dined=I have (now) dined). It is also used to describe past actions of which *the result remains*; as,

ο πόλεμος πενεταρέους ἡμᾶς πενοίηκε καὶ πολλοὺς κυρδύνοντες ὑπομένειν ἡγάγασε, the war has *made us poorer* [we still are so], and it compelled us [aor.] to undergo many dangers.

λέπτη. Θυήσκε, *be dying*; θάνε, *die*; τέθυαθι, *lie dead* /

72. V. The Pluperfect (i.e. past-Perfect) is used when one action was finished before another took place: hence it often implies *rapidity* ; as, τὸν υἱὸν Αἰνούρης ὅτε ὅτε κατακοπτεῖς κακούνων βεβάνκεται, the moment he was *seizing* him he had (instantly) slain him.

### MOODS. (Ἐγκλίσεις)

73. L The INDICATIVE (*ἐγκλήσις εἰποτεί*) deals with facts, certainties, direct questions, &c. It is the *Objective Mood*; hence the *tense-distinctions* exist mainly in this mood.

74. IL The SUBJUNCTIVE and OPTATIVE (which are 'by-forms of the future and of the *norist*') form in reality but one mood, which deals with contingencies, suppositions, dependent statements, &c. It is the *Subjunctive Mood*. The Subjunctive-tenses are used when there is reference to the *present* and *future*; the Optative when there is reference to the *past* [in other words, the Optative is the *Subjective of the Past or Historical Tenses*]; e.g.,  
 $\sigma\pi\eta\kappa\iota\omega\ \iota\tau\alpha\mu\theta\alpha\omega$  or  $\mu\alpha\theta\alpha$ , *I am diligent that I may learn.* |  $\dot{\epsilon}\sigma\pi\eta\kappa\iota\omega\zeta\omega\ \iota\tau\alpha\mu\theta\alpha\omega$  or  $\mu\alpha\theta\alpha\mu$ , *I was diligent that I might learn.*  
 N.B. The Subjunctive can generally be represented by *may* or *may have* (the Latin present and perfect Subjunctive); the Optative by *might* or *might have* (the Latin imperfect and pluperfect Subjunctive).

75. III. In simple sentences the Subjunctive (*ἐγκλήσις ιντακτική*) is used, i. in *prohibitions*; as,  $\mu\eta\ \kappa\lambda\psi\eta\mu$ , do not steal: ii. *deliberatively*; as,  $\tau\iota\ \phi\bar{\omega}$ ; what am I to say? iii. *hortatively*; as,  $\iota\omega\mu\eta\ \iota\tau\eta\mu\eta$ , let us go (the two latter uses are confined to the first person singular and plural): iv. in strong negations (with *οὐ μη* and the Subj. aor.); as, *οὐ μη\ φ\η\psi\eta\mu*, you certainly will not escape.

76. IV. In simple sentences, the Optative (*ἐγκλήσις ιντακτική*), without *ἄρ*, expresses, i. a *wish*; as,  $\tau\iota\pi\tau\eta\mu\mu$ , might I strike! (but  $\tau\iota\pi\tau\eta\mu\mu\ \dot{\alpha}\tau$ , I would strike, i. e. under certain circumstances);  $\mu\eta\ \gamma\tau\eta\mu\eta$ , God forbid! (lit. *Might it not be!*)  
 $\dot{\omega}\ \pi\tau\iota\bar{\iota}$ ,  $\gamma\tau\eta\mu\ \pi\tau\eta\mu\pi\ \epsilon\pi\mu\chi\epsilon\tau\eta\pi\mu\zeta$ ,  
 $\tau\iota\ \dot{\omega}\ \dot{\alpha}\lambda\lambda\ \dot{\phi}\eta\mu\eta\ \kappa\alpha\ \dot{\gamma}\tau\iota\bar{\iota}$   $\dot{\alpha}\ \dot{\alpha}\kappa\alpha\dot{\iota}$ .—*Sorit. A.j.* 550. (Boy, mayest thou (lit. *mightest* thou) be more fortunate than thy father, but like in all else, and then thou wouldst be noble!)  
 $\dot{\alpha}\iota\tau\iota\ \dot{\alpha}\ \dot{\alpha}\nu\eta\mu\eta\ \mu\eta\tau\ \dot{\epsilon}\pi\pi\eta\mu\eta\ \lambda\gamma\tau\iota\mu$ .—*Sorit. A.n.* 682. (I could not, and may I never know how to say, &c.)

ii. *Potentially, εἰποτεί*, dixerit quispiam, some one might say. But this use is rare, *poetical*, and disputed.  
 iii. The Optative is also used in compound sentences which imply *indefinite frequency*; as,  $\dot{\alpha}\pi\tau\iota\bar{\iota}\ \pi\mu\sigma\beta\lambda\psi\eta\mu\ \tau\iota\mu\alpha$ , *every time he saw any one*. This however is only an *accident* of the mood, and not any part of its essential meaning.

### Αν, WITH THE MOODS.

77. I. With the Indicative, *ἄρ* is only used with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and, less frequently, the *pluperfect* (of abiding results); it always implies some *condition* expressed or understood.  
 $\dot{\alpha}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\ \dot{\alpha}\pi\tau\iota\bar{\iota}$ , he was dying;  $\dot{\alpha}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\tau\iota\bar{\iota}$ , he would be, or would  $\dot{\alpha}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\tau\iota\bar{\iota}$ , he died;  $\dot{\alpha}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\tau\iota\bar{\iota}$ , he would have died.  
 $\dot{\epsilon}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\ \dot{\alpha}\pi\tau\iota\bar{\iota}$ , he was dead;  $\dot{\epsilon}\pi\tau\iota\bar{\iota}\ \eta\pi\eta\eta\pi\eta\ \dot{\alpha}\tau\iota\bar{\iota}$ , he would have been dead.

78. With the Imperfect it also implies iteration; e.g.,

*εἰπεν* 'εἶπεν' *ἀντεῖπεν* 'ἀντεῖπεν' *ἀντεῖπεν* 'ἀντεῖπεν' may mean either, 'he used to be buying,' as often as the opportunity occurred; or

79. II. With the Optative *ἄν* expresses, i. potentiality; as, *τοῦτο γένεσθαι* 'ἄν', this *might* happen: ii. a civil command; as, *Χάριστος ἄν εἰσει*, be so good as to go in (i.e. *εἰ θέλεις*, *Χάριστος ἄν εἰσει*): iii. a milder future; as, *οὐκ ἄν διδάσκαλον σέ εἰσει*, I could not teach you any longer.

80. III. 'Ἄν' does not properly go with the Subjunctive, but it qualifies *εἰ*, *δεῖ*, *οὐτος*, *πρὶν*, *εἰσει*, &c., often coalescing with some other word (as in *ἰπέντανειν*, *ἄντανειν*, *ἴστανειν*, &c.); and these forms always take the Subjunctive. The rule is, 'Relativa et relativae particulae cum ἄν, Subjunctum exigit.'

*ἄντος*, who; *δεῖς ἄν*, whoever; *δεῖς ἄν λέγειν*, whoever may say, or says. *τρας*, where; *ἴστανειν*, wherever; *παρτικές γένος ἔστιν πάντας εἰν*, every land, *wheresoever* one may be prospering, is one's native land. [N.B. *ἴστανειν* does not mean 'in order that', but = *ubiqüanquæ*.]

*οὐτε* *ἴστητες*, whomsoever he saw he praised (i.e. 'as often as he saw them,' the Opt. being iterative). *οὐτε* *ἄν* *ἴστανειν*, whomsoever he sees he praises (implying the condition *ἴστανειν* *ἴστητες*).

In all such cases the *ἄν* used with the indefinite relative implies that the *verbal action* must be hypothetical.

But in any such sentence as *ἐσθῆτα δι' ἥπερ ἄν μάλιστα η* *ἄντα διαλύματον* ('dress such as through it her beauty might best shine') the *ἄν* belongs to the *Optative*, not to the relative; e.g. we must render *δι' ἥπερ*, through which, &c. *ἄν διαλύματος*, *might* shine; not *δι' ἥπερ*, through *whichever*. So too *οὐκ-ἔχω-θεως ἄν-πατσοιης*, I know not how I-could-possibly-disbelieve; not *δι' ἥπερ-ἄν*.

N.B. *ὅπως* *ἄν* and, in poets, *ὡς* *ἄν* = *in order that* (but never *ἴστανειν*). In prose *ὡς* *ἄν* = according as. [In one or two tragic lines *ὡς* *ἄν* seems to mean 'so long as.']

81. IV. 'Ἄν' gives to the Infinitive and Participle a potential or hypothetical meaning; as, *εἰ οἴμεσθαι* 'άριστος ἄν' *δοκεῖ γενέσθαι*, had he lived, he would, *I think*, have been first-rate (= *οἴμαι στην ἄν εἰγένετο*). *δινθήθεις* *ἄν* *αὐτὸς ἐχειν* *ἄντείσθαι*, though he *might* have kept it, he gave it back (= *ἄν εἰδούσθαι*).

82. II. *Ἄν* as a conjunction, means 'if' = *ἴστανειν*, *ἴστητες*, in Plato, often; as, *ἄν θεός ἐθέληται*. It may be distinguished from the particle *ἄν* by its standing *first*, which the particle *ἄν* never does.

III. *Ἄν* may be repeated, either with an emphatic word (especially the negative), or with the verb (especially if the sentence be long); as, *οὐκέτι* *ἄν* *θεάσθαι*, you could not possibly be too soon. One *ἄν* is called *δυνητόν*, the other *πανταχούμαρτικόν*.

IV. *Ἄν* is sometimes misplaced, as in *οὐκ οἶδεν* *ἄν εἰ πείσαμι*, where *οὐκ-οἶδεν-άν-ει* (= *haud scio an*), I think it doubtful whether, *πείσαμι* *ἄν*, I could persuade. (This is called Hyperbaton.)

are those which express an end or purpose, *τινα*, *διπλωτις*, *ως* = 'in order that.'

84. I. These particles take, I. the Subjunctive after the Primary tenses.

II. the Optative after the Historical tenses; as,

i. *γνωτινον*, *γνωτιαν*, *γνητιαν* *τινα μαρτυρε* or *μαρτυρ* = I am writing, shall write, have written, that you *may* be learning, or *may* learn; **scribo**, scribam, scripsi (Present-perfect), ut *discas*.

ii. *τηρηται*, *τηρηται*, *τηρηταιν* *τινα μαρτυρε*, or *μαρτυρ*, I was writing, wrote, had written, that you *might* be learning, or *might* learn; scribam, scripsi (Past-aorist), scripseram, ut *disceras*.

N.B. I. The Historical present is not usually regarded as a primary tense, and may therefore be followed by the Optative.

II. With *Past tenses of the Indicative ωι*, &c., imply an impossible or unfulfilled result; as, *τι μ' οι λαβων* *εκτενε τιθει*, *ωι* *τελεζα μητοτε* . . . why didst thou not seize and slay me instantly, that *I might never have shown*, &c. (or, in which case I should not have, &c.; this rendering however is probably incorrect, as it would rather require *πιστοτε*, and also *αντε*).

85. II. The same rule holds in correlative sentences; as,

*οινετιχων διπλωτων τηρητων* I know not whither to turn myself.

In all the sentences to which this rule applies, the occasional violations of it are due to the desire to be dramatic and graphic; to represent hypotheses as facts, and past events as though they were still going on; e.g. *ει αιτιμ' αναστ μεθηχ*, *τινα* *αντοιοντε* *ειν* *εποντε* *χω*, he flung me into the sea-wave that he *may keep* the gold in his house.

Sometimes the subjunctive and optative are interchanged after the same principal clause—the subjunctive to express the immediate, and the optative to imply the ulterior and contingent consequence; as, *παπατσανον* . . . *διπλωτων* *αντοφην* *τα σημεια* *η* . . . *και μη* *βοηθων*, they kept raising counter-beacons that the signals *may* be uncertain, and so (in that case) the enemy *might* not bring assistance.—*Thuc. iii. 22. Cf. H. v. 567; Eun. El. 56; and in Latin, Virg. Aen. i. 298.*

#### ORATIO OBLIQUA.

86. In reported speech—I. The Indicative with *ωι* or *διη* *may* be used, *α*, where the exact words of another are quoted; or *β*, where the statement is vouchefed for as a fact; or *γ*, when some special emphasis is laid on some one part of a sentence. II. *The Optative is the ordinary mood of the oratio obliqua* after all Historical tenses, including the Historic Present.

87. I. The Indicative of quotations, facts, or important words:

a. Ἕλεγον οἵτινες Κῦπρος τέθηρκε, They said ' Cyprus is dead.'  
 b. φάσις εἰπεῖ Χώρην δέξετον δέοντον γνωτον οἰστον, saying he would lead them against a country whence they will (*certainly*) win gold.  
 γ. θαυμάζοντες δύναντος τοντού τηλευταν οἱ Ἑλληνες καὶ τι εἰ νῷ ξανθει, wondering whither the Greeks will turn themselves, and what their purpose might be.

In these and all similar cases there is, in reality, a return to the *oratio recta*.

88. II. The Optative, the ordinary mood after Historic Tenses :

ἢπερ οἱ αἰσθάνοντο, he asked whether he felt it?

89. The Accus. and Infin. may *always* be used in oratio obliqua, for the principal clauses ; as,

(ἔφη) ἀνὴρ οἱ δοκέαν δινέπειν ἀποτηρῆσαι μέγαρ, he fancied that a tall man-at-arms withheld him.

90. N.B. Sometimes, when the future is distinctly referred to, the Subjunctive is colloquially retained in the *oratio obliqua*; involving, in fact, a return to the *oratio recta*; as,  
 Κλεψυδρον ὁπῆ Χρῆστος εἰδαβεῖσθα μὴ διπέπειται εἰπατηρῆσαι, I kept telling you that you ought to be on your guard, lest you may be deceived by me.

CONDITIONAL SENTENCES.

91. There are four types of Conditional Sentences, which, with their Latin and English equivalents, should be understood and *learnt by heart*. They express—I. Possibility or mere assumption. II. Slight Probability. III. Complete Uncertainty. IV. Impossibility, or belief that the thing is *not so*. In I. the condition is *assumed*; in II. it is *possible*; in III. it is *purely imaginary*; in IV. it is *denied*.

92. I. Possibility, or mere assumption (involved only in the word *εἰ*)

εἰ τι εἴχει, δίδει, if (it be the fact that) he *has* anything, he gives it (*si quid habet, dat*).

εἰ τι εἴξω δόντω, if I shall have anything, I will give it (*si quid habebit, dabo*).

[N.B. *εἰ* *τετ.*, *νέψον* *εστι*, if it is *raining*, there are clouds; but *εἰ* *τοτε*, *νικήσομεν*, if it rains (i.e. at some future time), we shall win.]

93. II. Slight Probability:

εἴαντι εἴχει δώσει, if he *have* anything, he will give it (*si quid habeat, dabit*).

as, *εἰναὶ τέλος ἢ τίποτες δέ* if he were having anything, he would be giving it; or, 'if he had been having anything, he would have been giving it' (st. *τιδεύειν δέντει*); i.e. if, which is not the case, he had anything, &c.

β. *εἰ τι τίχειν ἢ τίκειν δέντει*, if he had *had* anything, he would have given it (*τι* *quid habuisse, deditus*).

[Similarly, *unfulfilled* wishes are expressed by *εἴθε*, *εἴ τι*, with the imperf. (of continuous) and aor. indicative (of single acts); as, *εἴθε ἡσθα διώρας τοῦτο δύαρι*, would that you had been able to do this; *εἴθε σε μήποτε εἰδόμην*, would I had never seen you!]

96. N.B. *εἴ* takes the Indicative and Optative, *very rarely* the Subjunctive; *τίκειν, ἢ τίκειν, ἢ τι*, *always* take the Subjunctive.

With the Indicative *εἴ* assumes as a fact; with the Optative it expresses a purely imaginary picture; with the Subjunctive (*very rarely*) it involves a supposition without calling attention to any conditions.

## 97. TEMPORAL SENTENCES.

After *στέ, πρόν, τέλος*,

I. The Indicative is used when *facts* are stated; as,

*ἔφυγον δέτε ἢλλον οἱ σύμμαχοι*, they fled when the allies came.

98. II. The Subjunctive with *δέντε* after primary tenses when the statement is in any degree uncertain; as,

*ἔτειαν διπάρα διούστη, κρίνατε*, whenever you have learnt all, judge.  
*τοις εἰς δέντε ἐπιθήπε τοις εἰντίδα, δέντε*, but until thou hast ascertained, keep hope.

99. III. The Optative after Historical tenses, and of repeated events—*generally* without *δέντε*; as,

*πρινίνοιτε διάτοτε τελετέοντα δέσμωτα προτίθεσθεν, προτίθεσθεν*, we used to stop each time till the prison was opened.  
*οὐα διδούστον μάχην πατεσθεν προτίθεσθεν*, they didn't wish to fight till the allies came up.

## USES OF *ἔως* AND *πρόν*.

100. N.B. i. *ἔως δέντε*, with Subj. often = so long as: *σιωπήτε ἔως δέντε καθεύδη, as long as* he is asleep, be silent.  
ii. *πρόν* may always go with the Acc. and Inf. (except where a negative statement is limited by a future contingent condition).

b. It takes the Indic. when certain *facts* are spoken of in the *past* [=until].

c. *πρόν* with the Subj. may be used of things which are *certain* in the future; as, *μή στέμαζε πρόν μάθης* [but usually with *δέντε*].

d. *πρόν* and *πρόν* *δέντε* never take the Subj. or Opt. unless a negative notion precedes.

e. *πρόν* (without *δέντε*) takes the Opt. in *oratio obliqua*; and of *past acts*; and after another Opt.; as, *ὅποι μήπω πρόν πρόν μάθημα*.

f. *πρόν* *τετράντερ*, *πρινόν τετράντερ*; *πρόν πρινόν ενενέρο*; *πρινόν δεκατριάκιερα*; *πρόν πρινόν α καὶ συνερερο*.

## THE INFINITIVE.

101. I. The Infinitive mood is used in Greek almost as extensively as in English, and much more so than in Latin.  
E.g. Compare the following in Greek, Latin, and English: \*

*πάντες αἰτῶντες τὸν θεὸν τάγαθα δεῖντα, all men implore the Deity to grant them blessings (omnes homines precantur Deum, ut bona largiatur).*

*τίς Φιλίππον κωλύσει δεῦρο βαδίζειν; who will prevent Philip from coming hither? (quis Philippum impedit quoniam huc veniat?).*

*οἱ Λακεδαιμονίοι τοῖς Αἰγανήσαις εὔστον Θρέαον οἰκεῖν, the Laedæmonians gave Thycra to the Aeginetans to inhabit (Lacedæmonienses Aeginetis Thyreum habitandam dederunt).*

*φοβερὸς ὄπαν, terrible to look at (horribilis aspectus).*

It may even express a consequence, *nearly* resembling a purpose; as, *μανθάνειν ἥκομεν*, we have come *to learn*.

102. II. The subject of the Infinitive when it is the same as that of the main Verb, is put in the *Nominative*, and not in the *Accusative*; as, *οὐκ εἴηντοι αὐτὸς ἀλλ᾽ ἵκειντοι στρατηγεῖν*, he said that not *he* himself but Nicias was general.—THUC. iv. 28.

This may perhaps be a mere contraction for *αὐτὸς εἴηντοι οὐχ ἵκειντοι στρατηγεῖν*.

103. III. The Infinitive is used elliptically in wishes and commands; as, *χαιρεῖν*, good morning = *κελεῦν σε χαιρεῖν*.

104. IV. English differs from Greek and Latin in taking a *present*, instead of a *future Infinitive* after verbs of promising, &c.; e.g. *ἐντίζω εὐτυχίσειν* (or *εὐτυχίσαι ἄντα*), I hope to be happy (spero me beatum fore), or 'that I should be happy.'

*ἰπέσχετο διώσειν πέντε μηνας*, he promised to give five months (promisit se quinque minus daturum).

105. V. The Greek Infinitive is declinable by means of the Article (*τὸ τάρταρον*, striking; *τοῦ τάρταρον*, of striking, &c.); and so supplies the want of a Gerund. Something like this is found in English; as,

‘For not to have been dipped in Lethes stream  
Could save the son of Thetis *from to die*.’—SPENSER.

The uses of the Participle fall under two main heads:

106. I. It completes the verbal notion; as, *ἀκούων Σωμάτων λέγοντος*.

107. II. It expresses the accidents (time, cause, manner, &c.) of the verbal notion; as, *τελευτῶν εἰπε*, at last he said; *ληζόντων λέγωντων*, they live by plunder, &c. These conceptions are often further defined by particles; as, *ἀμα παρέμενον*, whilst marching; *μετάδι δεσμῶν*, during dinner.

108. N.B. i. After verbs of *perception* (knowing, &c.) and *emotion* (grieving, &c.), and many which express a *state* or *condition* (beginning, happening, ceasing, &c.), the Participle is used instead of the Infinitive, equivalently to a separate clause introduced by *ὅτι*; e.g. *αἰδος θνήσεος ὡς*, I know that *I am mortal*.

ii. With the Infinitive some of these Verbs express an *entirely* different meaning; as,

*ἐπιτραπατοῦσα πάσσων*, I know that *I am doing it*; but,  
*ἐπιτραπατοῦσα ποιεῖν*, I know *how to do it*.  
*οἴδα ἀγαθοῦσα πάσσων*, I know that *I am good*; *οἴδα ἀγαθοῦσα εἰπεῖν*, how to be good.  
*οἴδα ἀγαθοῦσα πάσσων*, appear me esse; *φανροῦσα εἰπεῖν*, esse videor.

So in Latin, *Sensit medios delapsus* in hostes, 'perceived that he had fallen into the midst of foes.'

And Milton copies it in English (*Par. Lost*, ix. 792):

'She engorged without restraint,  
 And knew not eating death.'

(i. e. that she was eating death.)

iii. *εἰσόντων*, *παιδόντων*, *παιδεχόντων*, *ὑπάντων*, *ἔχοντων*, and other neuter accusative Participles (chiefly of impersonal verbs), are used absolutely = it being lawful, *quoniam licet*, &c.

### THE VERBAL ADJECTIVE

may be used either i. Personally; as, *ἀκηγέτα σοι λέστρων η ἀρετή*: or,  
 ii. Impersonally; as, *ἀκηγέτον λέστρων σοι τὴν ἀρετήν*.

\* These instances are given in 'Die wichtigsten Regeln der Griechischen Syntax,' by Dr. Klehn.

$O\vec{v}, M\eta.$

110. I. i. *oū* denies; *μή* forbids; as, *oū* *εστι τάῦτα*, it is not so; *μή κλέπτε*, do not steal.

ii. *oū* is *objective*, i. e. it negatives facts, positive assertions, &c.

*μή* is *subjective*, i. e. it negatives *hypotheses, conceptions, thoughts, &c.*

N.B. \* *oū* negat; *μή* vetat; *oū* negat rem; *μή* conceptionem quoque rei.—HERM.

iii. *oū*; expects the answer Yes: *ἀρ' οὐ;* = *nomne*, is it not?

*μή*; expects the answer No: *ἀρα μή;* = *num*, it is not—is it?

Hence *μή* is used, a. after indefinite relatives; c. after final particles; and (generally) after *ωτε* with the *Infinit.*; d. *wishes, prohibitions, hypotheses; e. with the deliberate Subjunctive; and f. with the dependent Infinitive.*

111. II. An apparently superfluous *μή* usually follows verbs of denying, doubting, fearing, hindering, &c.; as, *ἀπορῶμαι μή εἰδέραυ*, I deny that I know | *φοβοῦμαι μή τελούκερ*, I fear that he is dead (*νεκρός νε mortuus sit*).

So in French, 'Je crains que sa maladie *ne soit mortelle*,' I fear that his disease *is* fatal.

Hence, *δέδοκα μή θάνη* = I fear he will *not* die.

112. III. i. *Oū* is the proper negative of the *Indicative* mood, and of all forms that directly represent an Indicative. Hence it is used in oratio obliqua after *δέι* and *ώτι*, after relatives and temporal particles when they do *not* involve any opposition, and after *ωτε* with the Indicative.

ii. *oū* has a power of coalescing with single words so as to reverse their meaning; thus, *oū λέω* = *veto*; *oū πάνυ* = *omnino non*; *oū φημ* = *nego*, &c.; *oūτε* = *nece*; *oūδέ*, ne . . quidem.

N.B. i. *oū πιστεύων* = he who does not believe (is qui non credit); where the relative is definite, *ο μή πιστεύων* = *qui, or si quis non credat*, whoever does not believe; where the relative is indefinite.

ii. Since *oū* with the interrogative future is a command (e.g. *oū περιέπι*; stop!), and *ο μή πιστεύων* = *prohibition* (do not believe!), it is natural to suppose that *ο μή πιστεύων* and *επέπι* are *antithetic* and *contrary* to each other, and that *ο μή πιστεύων* is to be used in all cases involving this kind of *antithesis*, and *επέπι* in all cases involving *contrary* relations. It is more usual however to explain all such passages by understanding the *ο μή πιστεύων* before the following *μή*, as explained in 115 *infra*.

113.

N.B. I.  $o\bar{u} \mu\bar{h}$  ποιήσεις; do not do this!  
 II.  $o\bar{u} \mu\bar{h}$  ποιήσης, you certainly will not do this!

115. I.  $o\bar{u} \mu\bar{h}$ ; with the 2nd person of the future is a strong *prohibition*:  $o\bar{u} \mu\bar{h}$  ποιήσεις; [=you will not do it,— $\mu\eta$ ; will you it?  $o\bar{u} \mu\bar{h}$  ληπίσεις; don't talk nonsense!]

$o\bar{u} \mu\bar{h}$  προσοίσεις χεῖρα, βαρχεύσεις  $\delta' i\bar{w}$   
 $\mu\eta\delta'$  ἔξιπόξει μηδιάρ την οην τηοι.—EUR. *Bacch.* 243.

(Don't put your hand on me, but go and play the bacchanal, and don't wipe off your folly on me.)

Observe that the commencing *ou* is understood both before βαρχεύσεις and  $\mu\eta\delta'$ .

116. II.  $o\bar{u} \mu\bar{h}$  with the Aor. Subj. is a *strong negation*:  $o\bar{u} \mu\bar{h}$  ποιήσης, you certainly won't do it. So too with the future *except the 2nd person*, as  $o\bar{u} \sigma\bar{o} \mu\bar{h}$  μεθύσαι ποτε, I shall certainly never follow you.

This is usually explained by an ellipse of δέος or δεύρω, which are sometimes expressed; as,  $o\bar{u}$  (δέος)  $\mu\bar{h}$  ποιήσης, there is no fear of your doing it; i.e. you certainly will not. [Some prefer to explain it by a (suppressed) question. Thus,  $o\bar{u} \mu\bar{h}$  μεθύσαι =  $o\bar{u} \mu\bar{h}$ —μεθύσαι =  $o\bar{u} \mu\bar{h}$  *iw*; must I not go? Yes! = I certainly will not stay. But this explanation is undoubtedly open to the objection that it gives to  $\mu\bar{h}$  the power of coalescing with, and so reversing, the verb—a power which properly belongs to *ou* and not to  $\mu\bar{h}$ .]

### *Μή ou.*

117. I.  $\mu\bar{h}$  *ou=me non*, or *ut*, is used after Verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions. The  $\mu\bar{h}$  really belongs to the Verb, and the *ou* expresses the negative result; as,  $o\bar{u} \delta\bar{e}\bar{p}\bar{v}$  καλέιει  $\mu\bar{h}$   $o\bar{u} \delta\bar{e}\bar{p}\bar{h}\bar{e}\bar{c}$   $\tau\bar{e}\bar{u} \tau\bar{o}\bar{r}\bar{o}$ , nothing hinders this from being true.  $\delta\bar{e}\bar{p}\bar{e}\bar{t} \mu\bar{h}$   $o\bar{u} \tau\bar{o}\bar{r}\bar{o} \bar{h} \tau\bar{o} \bar{a}\bar{y}\bar{a}\bar{d}\bar{o}\bar{v}$ , consider whether this may not be the good.  $o\bar{u} \delta\bar{e}\bar{v}\bar{a}\bar{p}\bar{a}\bar{t} \mu\bar{h}$   $o\bar{u} \lambda\bar{e}\bar{g}\bar{e}\bar{v}\bar{o}$ , non possum *quid dicam*.

II.  $\mu\bar{h}$  *ou* is only used with the Infinitive and Participle *after negatives or quasi-negatives*; as,  $\mu\bar{h}$  πάρης  $\tau\bar{o} \mu\bar{h}$  *ou* φράσαι, do not omit saying it.

$\delta\bar{u}\bar{o}\bar{d}\bar{a}\bar{y}\bar{p}\bar{t}\bar{o}\bar{c}$   $\gamma\bar{a}\bar{p}$   $\bar{h}\bar{v}$   
 $\epsilon\bar{e}\bar{m}\bar{p}\bar{v}$   $\tau\bar{o}\bar{a}\bar{p}\bar{v}\bar{o}\bar{e}$   $\mu\bar{h}$   $o\bar{u}$  καρακτέρων  $\bar{e}\bar{p}\bar{a}\bar{r}\bar{o}\bar{v}$ .—SOPH. *Œ. T. 12.*

(I should be *ruthless* (a quasi-negative), if I did not pity such a suppliant posture.)



Author **Farrar, Frederic William** Not accessioned LaGr.Gr

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